

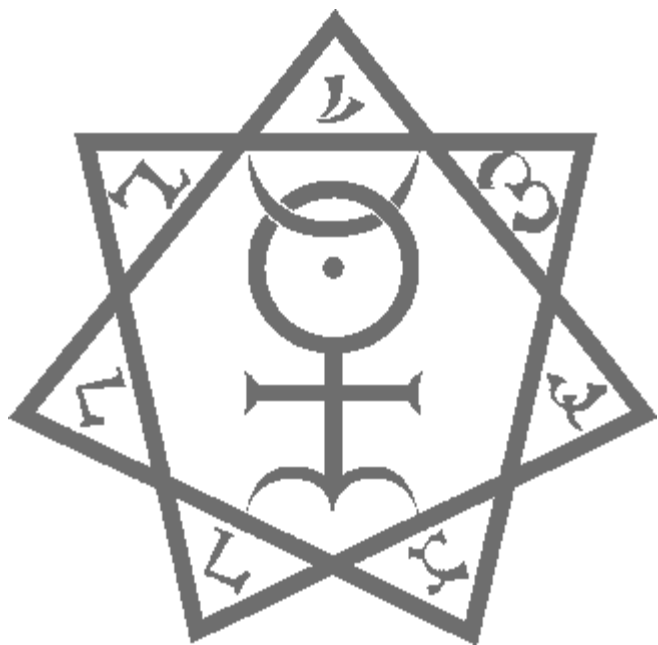
John Dee

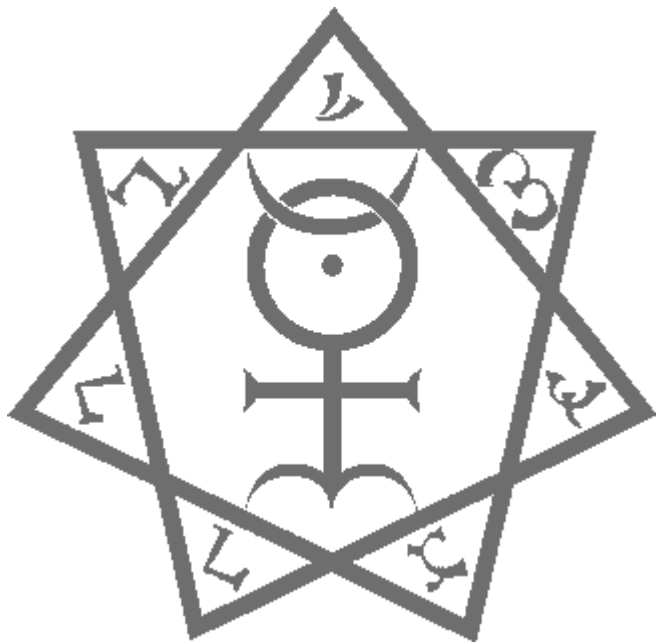
*Mysteriorum
Liber Primus*

John Dee

Mysteriorum

Liber Primus





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Elias Ashmole's Preface: Be it remembred, That the 20th: of August 1672, I received by the hands of my Servant Samuell Story, a parcell of Dr: Dee's Manuscripts, all written with his owne hand; vizt: his Conferences with Angells, which first began the 22th of Dec: anno: 1581, & continued to the end of May anno: 1583, where the printed Booke of the remaining Conferences (published by Dr: Casaubon) begins,

& are bound up in this volume.

Beside these, the Booke intituled, *The 48 Claves Angelicæ*, also, *Liber Scientia Terrestris Auxilii & Victoria* (These two being those very individuall Bookes which the Angells commanded

+ 10. April} 1586 to be + burnt , & were after + + restored by them

+ + 30. April

as appeares by the printed Relation of Dr: Dee's Actions with Spirits

pag: 418 & 419) The Booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus*, and a Booke of *Invocations or Calls*, begining with the Squares filld with letters, about the Black Cross.

These 4 Bookes I have bound up in another volume.

All which, were a few daies before delivered to my said Servant, for my perusall (I being then at Dr: William Lillies house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his Majesties Warders in the Tower of London.

The 5th: of Sept: following Mr: Wale (having heard of my retourne to Towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid Bookes, for one of myne, *vizt: The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and As a further

testimony of the

provided one, which I sent him fairely bound, & sence of Mr. Wales kindnes; shortly

after his death, I sent

gilt on the Back.

for his son, &

bestowed on him,

one of my Deputies

On the 10th: of the said Sept: Mr: Wale came thither places in the Excise,

with an allowance of

to me againe, & brought his wife with him, from 80 £ per Annum.

her I received the following account of the preservation of these Bookes, even till they came to my hands, *vizt:* That her former Husband was one Mr: Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Alde streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedarwood, about a yard & halfe long, whose Lock & Hinges,

being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr: John Woodall Chirurgeon (father to Mr: Tho: Woodall Late Serjant Chirurgeon to his now Majestie King Charles the 2d: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to Sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her said husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing rattle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereupon appeared a private drawer, which being drawne out, therein were found divers Bookes in Manuscript, & papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c: because they understood them not, which occasioned their servant Maide to wast about one halfe of them under Pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes, Mr: Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I have before set downe.

— E. Ashmole /

2

Anno 1581 : 1582

Mysteriorum

Liber Primus

Mortlaci

+ 1 +

Præter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Hæc una, maxime usitata fuit

Oratio mea Matutina, Vespertinaque: pro Sapientia.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen.

Omnipotens, Sempiterna, vere, et vive Deus, in adjutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adjuvandum me festina: Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertique, Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissimè et constan=

tissimè a tua Divina Majestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Mi =

chaëlem, Gabrielem, Raphaëlem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informet et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeovah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit.

Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569

alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suum.

Amen.

2

John Dee his Note

Etymologia:

Angelus sive In =

Gratiosa Dei

telligentia, nunc

}

Afflicta

toti Mundo prae =

Misericore

dominens

ANNAEL

4. Angeli praesidentes

4. Cardinibus Caeli:

ut Agrippa notat,

in scala Quater =

narii

MichaelGabrielRaphaelUrie 1

..

Etymologiae

Fortitudo Dei

Prevalescentia

Medicina Dei Lux Dei

sive præpotentia } Dei

sive Fortitudo

prævalescens }

aN1a1 et hN1a1 Anna, et Annah, obsecrantis, et confitentis particula est.

hac ratione, non absurdè innuère videtur, Orantem et confitentem Deum.

2

...] *icensia*

Ad Deum Omnipotentem Protestatio fidelis:

...] *rique*

ad perpetuam rei memoriam Anno 1582.

O God Almighty, thow knowest, & art my director, and witnes herein, That I have from my youth up, desyred & prayed unto the for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be brought, in some bowntifull measure under the Talent of my capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour.

And for as much as, many yeers, in many places, far & nere, in many bokes,

& sundry languages, I have sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby

to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endeavor I could fynde no other way, to such true wisdomē atteyning, but by thy extraordinary gift: and by no vulgar schole doctrine, or humane Invention. And, Seeing, I have red in thy bokes, & records, how Enoch enjoyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets.

And furdernore Considering, the Shew stone, which the high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomically, as Samuel, for Saul seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdomē; to me, to be of more importance, then the value of an Asse or two, could be to Cis, (Saul his father): And remembring what good counsaile thy Apostle James giveth, saying, *Si quis autem vestrū indiget sapientia, postulet a Deo, &c.* And that Salomon the wise, did so, even immediately by thy self, atteyne to his wonderfull wisdomē. Therefore, Seeing I was sufficiently towght and confirmed, that this wisdomē could not be come by at mans hand or by humane powre, but onely from the (ô God) mediately or immediately) And having allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invoke & consult (in diverse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto the by hartly prayer, full oft, & in sundry manners: sometymes crying unto the, *Mittas lucem tuam et veritatem tuam, que me ducant &c.*, sometymes *Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo: &c.*, sometymes, *Da verbum tuum in ore meo, et sapientiam*

tuam in corde meo fige &c. And having perceyved by some slight experiens with two diverse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelically and Spirituall: and at length, hearing of one, (a master of Arts and a preacher of thy word admitted) accountd as a good Seer and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my earnest & faithfull prayers unto the (my God) to some my help in my forsaid

Studies: tyll, thow (o heavenly father) woldest by thy unserchable
proveydence, send me some apter man or means thereto. Thereuppon
trying him and using him, I fownd great diversity betwene his private
usuall manner, and intente of practice, and my pure, sincere, devowte,
& faithfull prayer unto the onely. And therefore often & fervently I
exorted him to the good; and reprov'd both him, and his ministers,
with my no small danger, but that thow (in manner unherd of) didst
pitch thy holy tente to my defence, and cumfert, in conflict most
terrible: as thow best knowest o God, and I willed him thereuppon to
preach thy mercyes, & the verity of the kingly prophet his testimony,
Castra metatur Angelus Domini, in Circuitu timentium eum.

And out of Roger Bachon his boke written *De mirabili potestate Artis et
Naturæ*, (where he writeth against the wycked Divel callers) I noted
unto him this sentence, *Facilius (sine comparatione*

*

Numquid non est

*a *Deo impetrandum foret, vel a bonis spiritibus, quicquid homini Deus in
Israël,*

utile reputare &c. Which my cownsayle he promised me to *ut eatis ad
con =*

sulendum Beelze =

follow, as thow art witnes, ô our true & almighty God.

bub, deum Accaron:

Reg 4. cap:1.

And as thy good spirituall creatures neyther had delight in the man,
neyther wold so playnely & preistly give me theyr answers or
informations by him, that he might be hable to perceyve the pith
therof. So was he at length very unwilling to here him self rebuked for
his nawghtynes, and to be barred from the Mysteries of thy truthes
understanding; which were the onely things that I desyred, through
thy grace, o our most mercifull God. Therefore, as well for a Memoriall
answerable to the premisses, as for the better warrant of my Such
exercises to be made account of, hereafter: (leaving all unto thy
infinite mercies, and unsearchable providence,) I have thowght it not
impertinent, to note downe, even in this place one of the last Actions,
which I had with the forsayd preacher: When I made earnest &

faithfull petition unto the (o the true and Almighty God) for sending,
unto my cumfort & erudition, (yf it were thy blessed will,) thy holy, &
mighty Angel Annael: of whome and of all the Hierarchies hevenly all
prayse honor & thanks, be rendred unto thy divine majestie: now

& ever & worlde without ende. *Amen. Amen. Amen.*

Anno 1581 Decembris 22. Mane Mortlak

Δ – After my fervent prayers made to God, for his mercifull cumfort
and instruction, through the ministry of his holy and myghty Angel,
named Anael, (yf it wer **AÑAËL**

his divine pleasure) I willed, the skryer, (named Saul) to loke into my
great Chrystaline Globe, yf God had sent his holy Angel Anael, or no:
And Saul loking into my forsayd stone, (or Chrystall Globe)

Δ Note:

An illuding

for to espie Anael, he saw there Δ one, which answered to intruder,
even

that name. But being earnestly requested of me to tell at the first,
putting him

the Truthe yf he were Anael, An other did appere self, as an
angel of light.

very bewtifull, with apparell yellow, glittering, like gold: and his Take
hede

hed had beames like ster beams, blasing, and spredding from it; his
eyes allwayes of

undue secu =

fyrie. He wrote in the stone very much in hebrue letters, and the ritie:.

letters seamed all transparent gold: which, Saul was not able eyther
presently to reade, that I might write after his voyce, neyther to
imitate the letters in short tyme.

A bright star, did go up and down by him.

Δ

There appeared allso a white* dog, with a long hed.

There appered a

great number of

And many other visions appeared, with this second: The first being
voyded dead mens skulls,

likewise.

quite away. Thereuppon I sayd, as followeth,

Δ – *In nomine Jesu Christi, Quis tu es?* — He answered AN – *Potestas
omnis, in me sita est.*

to Saul his

Δ

hearing.

– *Quæ?*

AN – *Bona, et mala.*

Δ – Then appeared in the stone, these two letters M.G.

J

I then axing him some questions, *de Thesauro abscondito*: He answered,

AN – *Ne perturbes: Nam hæ sunt Nugæ.*

And withall appeared many dedd mens skulls, on his left hand.

He sayd to me,

AN – *Ubi est potestas tua?*

Δ – *Cur quæris de potestate aliqua mea?*

AN – *Cur? Signifi, non mihi placet.*

Δ – I, thereuppon, set by him, the stone in the frame: and sayd,

Δ – *An bonus aliquis Angelus, assignatus est huic speculo?*

AN – *Etiam.*

Δ – *Quis?*

AN – la3k1ym7 – he answered, by the shew of these letters in the stone.

Δ – *Bonus ne ille Angelus, de quo in scripturis fit mentio?*

AN – *Maximè.*

Δ – *Fieri ne potest, quod ego eundem videam, et cum illo agam?*

AN – *Ita.* and therewith appeared this character ———

Δ – *Quid per hoc, significare velis?*

AN – *Alterius Angeli character est.*

Δ – *Cur hîc, et nunc ostendis?*

AN – *Causam ob magnam.* – Make an ende: It shalbe declared, but not by me.

Δ – By whome then?

AN – By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.

Prayer

Fasting

In the Name of God, be secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of.

After Newyeres tyde, Deale, but not on the Sabaoth day.

Pray contynually.

When it shall pleas god, to stir the up, Then procede. In the brightest day, when the Sonne shyneth: In the morning, fasting, begynne to pray.

In the Sonne Set the stone.

Deale both kneeling, and sitting. I have done for this tyme.

My name is ANNAEL.

I will speak ones more to the: and than fare well: for thow shalt not have me any more.

Be not to hasty in wrath.

Δ –

Is this, that, you ment to speak?

AN – I : Do good to all men. God hath sufficient for the, and for all men.

Fare well.

Δ –

Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.

Amen.

Δ – Remember, that diverse other particulars, mowght have byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed him self to be the same Annaël which is *prepositus orbis veneris*: and allso Chief governor Generall of this period, as I have Noted in my boke of Famous and rich Discoveries.

Consider and } That this Note, of the Action, (had with holy ANNAEL), Remember:.

is, of prince Befafes, (otherwise called Obelison) accountd as the Prolog of my first boke of mysticall exercises *Anno 1582. Novembris 20. — Vide post.*



At Mortlak

In nomine Jesu CHRISTI. Amen.

Δ

Anno 1582 .

Martii die. 10. hora 11 Ante Meridiem.

1

Saterdag

Note: he

had two dayes

Δ – One Mr. Edward Talbot cam* to my howse, and he being willing and desyrous before made the

to see or shew some thing in spirituall practise, wold have had me to have like demannde

and request unto

done some thing therein. And I truely excused myself therein: as not in me: but he went

the, vulgarly accownted Magik, neyther studied, or exercised: But confessed away unsatisfied,

for his comming

my self, long tyme to have byn desyrous to have help in my philosophicall studies was to entrap

me, yf I had had

through the Cumpany and information of the blessed Angels of God. And there =

any dealing with

uppon, I browght furth to him, my stone in the frame, (which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni*: And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that wicked spirits

stone to my owne sight. And therefore I desyred him to call him: and (yf as he confessed

often tymes after:

he wold) Anachor and Anilos likewise, accountd good Angels, for I was and that he was

not prepared thereunto. &c. He than settled him self to the Action: and set on, &c.

on his knees att my desk (setting the stone before him) fell to prayer and entreaty &c. In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furthering of this Action.

And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used; I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ –

Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL – I am.

Δ –

Are there any more besyde you?

UR – Michaël and Raphaël. But, *Michaël est princeps in operibus nostris.*

Δ –

ys my boke, of Soyga, of any excellency?

UR – *Liber ille, erat Adæ in Paradiso revelatus, per Angelos Dei bonos.*

Δ –

Will you give me any instructions, how I may read those Tables of Soyga?

UR – I can – But *solus Michaël illius libri est interpretator.*

Δ –

I was told, that after I could read that boke, I shold live but two yeres

and a half.

UR – Thow shallt live an Hundred and od yeres.

Δ –

What may I, or must I do, to have the sight, and presence, of Michael, that blessed angel?

UR – *Præsentias nostras postulate et invoke, sinceritate et humilitate.*

Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi.

Δ –

Oh, my Great and long desyre hath byn to be hable to read those Tables of Soyga.

UR – *Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.*

Δ –

Is there any speciall tyme, or howre to be observed, to deale for the enjoying of Michael?

UR – *Omnis hora, est hora nobis.*

Δ:

An illuding

Δ –

After this, there appered Δ in the stone a strange seale, or spirit straight

way intruded

characterismus of this fashion ensuing: him self, and

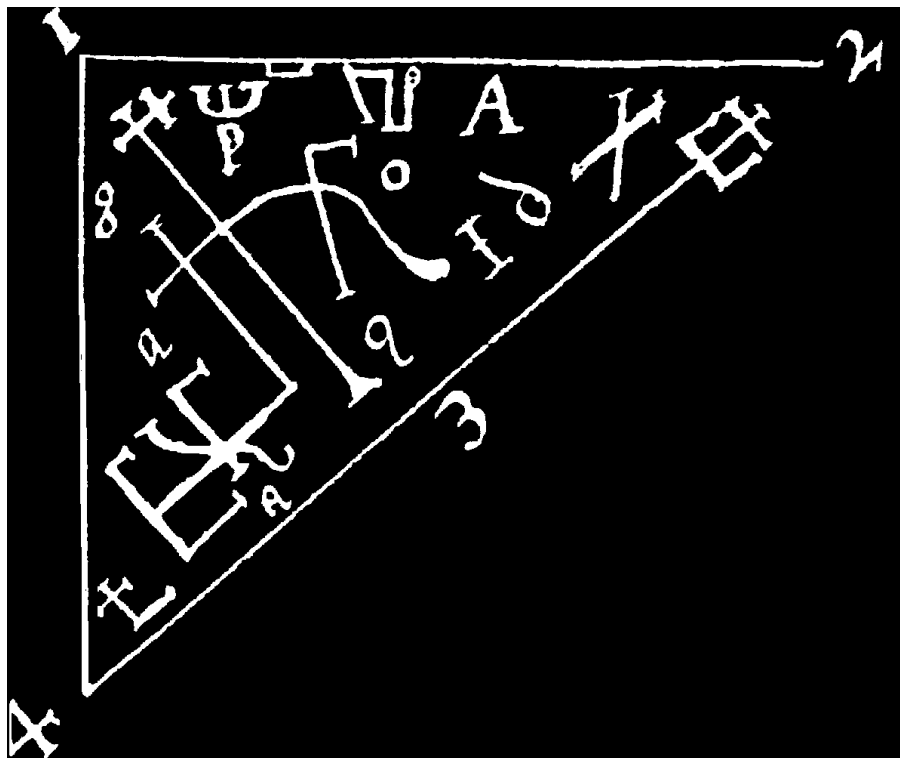
this charac =

ter: as may

appere *Libri*

Quinti Appendice

where the
character is
described exactly.



Δ –

What is the intente, or use of this?

* This was not

*UR – *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni*
True Uriel:

as may appere

loco, tempore et occasione: et in pectus gestandum.

Ao 1583: May 5. Δ –

So we ceased, with thanks to god: and I mused much uppon this
Action: and layd all up in mynde, and writing.

Δ – *Soli Deo Honor omnis, et gloria.*

Amen.

The same Saterdag after none. *Hora. 5.*

Δ –

After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

UR – Peace. you must use Michaël.

Δ –

I know no meanes or order to use in the invocating of Michaël.

Note.

Δ in this time UR – He is to be invocated by certayn of the psalmes of David, and there appered

prayers. The which psalmes, are nothing els, but a means unto the in the stone,

a riche chayre:

seat and Majesty of God: whereby you gather with your selves due and after a little

while, it was

powre, to apply your natures to the holy Angels. I mean the psalmes, out of sight.

commonly called the Seven psalmes. You must use pleasant savours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods favour) to atteyn unto the thing, you have long sowght for.

There must be Conjunction of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the wyll of God, that you shold, jointly, have the knowledge of his Angells to gither.

You had atteyned unto the sight of Michaël, but for the imperfection of Saul.

Be of good Cumfort.

Δ –

The chayre cam into the stone againe: and I axed what it ment.

UR – This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast long desyred.

Δ –

Then was there a square Table browght into the stone: and I demanded, what that Table betokened.

UR – A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

you must use a fowre square Table, two cubits square: Where uppon must be set *Sigillum Divinitatis Dei*, which is allready *perfected in a

* *Erronice*,

contra igno =

boke of thyne: Blessed be God, in all his Mysteries, and Holy in
rantiam meum

vide post.

all his works. This seal must not be looked on, without great reverence and devotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of cullours.

This seal must be 9 ynches in diameter: The rowndnes must be 27

ynches, and somewhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back side of it, made thus:

A

G

A

L

The Table is to be made of swete wood: and to be of two Cubits high with 4 feete: with 4 of the former seales under the 4 feet.

Δ – The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed so as the uttermost circle conteyning the letters, did seme to be

Δ Note this point.

clean *without the cumpas of the fete, equally rownd about the same fete.

And these seales were shewed much lesser than the principall seal.

Under the Table did seme to be layd red sylk, two yardes square.

And over the seal, did seme likewise red sylk to lye fowrsquare: somewhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.

Uppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd Sylk was betwene the one and the other.

* *Cave: quia*

The Table was shewed to have on the fowre sides of it, *Characters and names, *angelus tenebra* =

these, that are here in a schedule annexed, in 4 diverse rowes.

rum se intrusit

hic ut libri

UR – The Characters and Words on the sides of the Square Table, are to *Quinti appendice*

apparabit.

be written with yellow, made of perfect oyle, used in the church.

Δ – What oyle is that

UR – of That oyle shalbe opened unto you. The oyle, is perfect

prayers: of other oyle I have no respect.

We sanctifie, bycause we are holy: and you sanctify bycause of your holines.

In fronte

A dextris

A sinsitris

Juxta pectus

UR – There is a spirit, named Lundrumguffa using you who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone.

He haunteth thy howse, and seketh the destruction of thy dowghter.

His pretence was to have maymed the in thy sholder the last night, and long ago. Yf thou do not dischargd him to morrow,

Δ Note:

he will hurt, both thy wife and thy dowghter.

* So is it evident

He is here* now.

who went abowt

to hinder the

Give him a generall discharge from your familie and howse.

truth before in

the character,

He will seke Sauls death, who is accursed.

and in the bor =

Δ –

I know no means, or art to do this by. For I did burn in flame der of the Table,

falsely cownter =

of Brymstone, Maherion his name and Character, whan I fownd feated
&c as it

also in the next

Saul privilie dealing with him (which manner of wicked dealing action
may

I had oft forbydden him) and yet he cam after, and wold have appere.

Saul in dan =

carried Saul away quick: as Robert Hilton, George, and other ger of
being

of my howse can testify.

carried away

quick.

UR – The cursed will come to the cursed.

Δ –

I beseche you to discharge him: and to bynde him somewhere far of, as
Raphael did (for Thobias sake) with the wycked spirit Asmodeus.

UR – But Thobias did his part. Art is vayne, in respect of God his
powre. Brymstone is a mean.

Δ –

Whan shall I do this?

UR – To morrow at the tyme of prayers.

Δ – *Gloria Patri et filio et Spiritui Sancto sicut, &c.*

Amen.

1582 *Martii 11*

Sonday. *a Meridie hora .3a. circiter.*

Δ –

Uriel being called by E.T. there appeared one, clothed with a long robe, of purple: all spangled with gold, and on his head, a

Δ*

Hereby may appere

garland, or wreath of gold: his eyes sparkling: of whome I axed that this wycked

spirit foysted in

Whether the characters noted for the Table, wer perfect: the shew of the

He answered,

fals characters

and names before.

They are perfect Δ*: There is no question.

Δ –

Are you Uriel.

Than presently cam in one, and threw the brave spirit down by the sholders: and bet him mightily with a whip: and toke all his robes, and apparell of him: and then he remayned all heary and owggly: and styll the spirit was beaten of him, who cam in after him. And that spirit, which so bet him, sayed to the hearing of my skryer, Lo, thus are the wycked skourged.

Δ –

Are you Uriel, who speaketh that?

Uri – I am he. Write down and mark this: for it is

Note:

worthy of the Noting.

Lundrum =

guffa

This was thy persecutor Lunderunguffa. I browght him hither to let skourged

the see, how God hath punished thy enemy.

spiritually.

Lo, thus, hath God delt for the: Lo thus have I delt for the: Thank God.

Δ –

blessed be his holy name; and extolled, world with out ende.

E.T – he drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ –

Here uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and jointly these two said to gither, Glorifie God for ever.

And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab over his body: and a great light in his left hand. he sayd, Michaël – We are blessed from the begynning: and blessed be the name of God for ever.

Δ –

My skryer saw an innumerable Cumpany of Angels abowt him: And Uriel did lean on the square Table by.

He that sat in the chayre (whom we take to be Michaël) sayd Than,

Go forward: God hath blessed the.

I will be thy Guyde.

Thow shaltt attayne unto thy seching.

The World begynnes with thy doings.

Prayse God.

The Angels under my powre, shall be at thy commanndement.

Lo, I will do thus much for the.

Lo, God will do thus much for the.

Thow shalt see me: and I will be seen of the.

And I will direct thy living and conversation.

Lundrum =

Those that sowght thy life, are vanished away.

guffa.

Put up thy pen.

Δ – So he departed.

Δ –

Gloria, Laus, honor, virtus et Imperium Deo immortalī, invisibili, et

Omnipotentī, in sæcula sæculorum.

Amen.

Martii 14.

Wensday.

mane circa horam 9a.

Δ –

Being desirous to procede in this matter, by consent, we bent our selves to the Action. And after that E T had called Uriel and saw him, I cam to the desk from my oratorie.

There did contynually appeare, the chayre and the Table.

I than being affrayde that any other shold come into the stone, in stead of Uriel, did earnestly require the spirituall creature appearing, to shew who he was, and what was his name: At length he answered, and sayde to the hearing of E.T.,

*Agrippa hath so,

Uriel is my name, with diverse called *Nariel.

cap. 24, Lib. 3,

Occultae Philosophiae

Stay.

Δ –

Then he went away, for a while: and cam agayn, and sayd thus, Ur. –
The strength of God, is allwayes with the.

Dost thow know, what thow writest?

Δ –

In two senses, I may understand it: eyther that the good

Δ *-potius erat di =*

Angel ΔGabriel is allwayes with me, thowgh invisibly: or els, *cenduuus Michael:*

Namen, Gabriel est

that the strength, and mighty hand of God, allwayes is my defense.

Praevalescentia

Ur –

Fortitudo Dei, tecum semper est.

Dei: et ita, forti =

tudo quidem, sed

Δ –

He went away agayn, and cam agayn, following or wayting uppon
altioris gradus.

an other: and before that other, was a man having his hed all covered
with blak. Then he that cam so in the middle, did sit down in the
chayre, and spake this worde following: Mi – Note

Δ –

This was Michael, with his sword in his right hand.

Then cam Uriel to the man (having his hed all hyd, as it were in a blak hode) and toke of that blak hode: and then lifted up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael.

Then Michaël rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt.

Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, having

two letters in it, thus:

and gave it to Michaël.

NA

Uriel lifted up the Table cloth:

and, from thence, seamed to take

apparaile, and put on the man. It semed to be sylk: and very full of wrynkes, or plights. And the man kneeled, and held up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël.

Michaël toke the rownd thing, with the letters: and gave it the man to eat: and he did eat it.

Ur –

Lo, things are covered.

Δ –

Then he covered the Table and pluckt the cloth over it; down to the grownd, on every side.

The man rose up: And Michaël

dubbed him on the hed with his sworde. Then the man stode up.

Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn.

Michael wrote uppon the mans back, thus, *ANGELVS TVÆ
PROFESSIONIS.*

vide Agrippam

Δ –

Then E.T. asked me, yf there were such Angels of a mans *de Triplici
hominis*

Profession: and I answered yea; as in Δ Agrippa and other, is declared.
custode. Lib.3° .

cap.22.

Mi – Leave your folly: Hold thy peace.

Have you not red, that they that cleave unto God, are made like unto
him?

Δ –

Yes, forsoth.

Mic – Thow camst hither to lern, and not to dispute.

Laudate Dominum in operibus suis.

Δ –

The man kneled down, and so went out of sight.

Mi – He hath eaten strength against trubble: He hath eaten

† *vide Reuclinum*

nothing: and in eating, he hath eaten all things. The name †
de Verbo Miri

fico, de nomine

NA, be prayسد in trubbles.

NA.

Δ –

Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Uriel: and sayd, thus:

Mic – The strength of God, is unspeakable. Praysed be god for ever and ever.

Δ –

Then Uriel did make cursy unto him.

Mi – After this sort, must thy ring be: Note it.

Δ –

Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi – I will reveale the this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.

Lo, this it is. This is it, wherewith

all Miracles, and divine works and wonders **P**

E

V

were wrowght by Salomon: This is it,

E L L

which I have revealed unto the. This

is it, which Philosophie dreameth of.

This is it, which the Angels skarse know.

This is it, and blessed be his Name:

yea, his Name be blessed for ever.

Δ –

Then he layd the Ring down uppon the Table: and sayd, Note.

Δ –

It shewed to be a Ring of Gold: with a seale graved in it: and had a rownd thing in the myddle of the seale and a thing *vide Reuclini*

like an V, throwgh the top of the circle: and an L, in the *librum de verbo*

bottome: and a barr

cleane throwgh it: And had these

mirifico de

Nomine PELE.

fowre letters in it, P E L E.

After that, he threw the ring on the borde, or Table: and it semed

to fall throwgh the Table and then he sayde, thus, Mi – So shall it do, at thy commanndement.

Without this, thow shalt do nothing.

The Use of the Ring.

Blessed be his name, that cumpassethe all things: Wonders are in him, and his Name is WONDERFULL: His Name worketh wonders from generation, to generation.

Δ –

Then he went away: and cam in agayn by and by.

Mi – Note.

Δ –

Then he browght in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and *De siglllo Emeth,*

vide Reuclini Artem

he red,

EMETH.

Cabalisticam, lib.3. et

Then the sword closed up agayn: and he sayde, *Agrippam lib. 3.*

Cap.11.

Mi – This I do open unto the, bycause thow mervayledst at SIGILLUM DEI. This is the Name of the Seale: which be blessed for ever. This is the seale self. This is Holy: This is pure: This is for ever. Amen.

Δ –

Then the seale vanished away. And I sayd to my frende (the skryer) In dede, this other day, I considered diverse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi – Dowl not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I have no cloathing, as thow thy self Shalt see. I am a spirit of Truth, and Vertue. Yea you shall see me in Powre, and I will viset you in

HOPE.

Bless you the Lorde, and follow his wayes, for ever.

Δ –

Then he went away: and Uriel followed him.

And then I sayde to my skryer: It were good, we had ever some watch word, when we shold not Loke for any more matters at theyr hands, every tyme of theyr visitting of us.

Whereuppon, (unlooked for, of us,) he spake agayn.

Mi – We lead tyme, Tyme leadeth not us: Put up thy pen.

The Name of God, be blessed for ever.

Δ –

Then they lifted up theyr hands to hevenward (which heven, appeared also in the stone) and turned toward us, and sayd, *Valete*∴

Δ –

So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ – *Soli Deo omnis honor*

Laus et Gloria ∴

Amen.

Martii 15. Thursday. Hora 1

1

a meridie.

Δ –

After E T his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittering. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ –

I being desirous, to know who he was, and his name, I requested him earnestly thereto. But he answered, as followeth, *Invoke nomen Domini, et agnoscetis eum.*

Δ –

Then I prayed the psalme, *Deus misereatur nostri, et benedicat nobis &c.*

After that, he sayd,

I am mighty.

Δ –

Bycause he delayed to declare his name, E T the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.

So I will by and by.

Δ –

Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth, SALAMIAN

I am mighty, and working wonders: I am SALAMIAN.

Δ - of Salamian you

I rule in the hevens, and beare sway uppon erth in his name, who be may rede, in the

blessed for ever. Thow doost dowt at me. I am the servant of God, call,

Diei Dominicae

in *Elementis Magicis*

in his light: I serve him. I say, I serve him, with feare *Petri de Abano*,

and reverence. My name is SALAMIAN: Mighty in the Sonne, there called Sa =

lamia.

worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for ever.

Δ –

Then appeared a big flame of fyre by him in the ayre.

Sal – Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt the: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest.

Amen.

Δ –

He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Mamon. Sal – Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for ever. Drive him away.

Δ –

It is incomparably more easy for you to do. And as for my parte, I fele nyether in body, nor sowle, any token of his presence or working.

Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great company of wycked spirits to be in the chamber: and among them, one, most horrible and grisely thretting, and approaching to our heds: and skorning and gnashing at us.

Sala – God determines his mysteries, by Arte and vertue.

Δ –

Then he willed me very egerly, to drive them away. And I prayed fervently. And there seemed One to come into the stone, which had very long armes: and he drave them away courragiously: And so they were driven away.

After that presently, cam one into the stone, all white.

Salamian reached this white one a Cup.

The white man held up the Cup: and sayd, as followeth,

——— Lo, this is my name.

Raphaël

God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is: (putting furth the Cup again) for, I am called Medicina Dei. I will shew the, and I will shew you, the Angel of

De OCH vide in

your Direction, which is called OCH.

libello Arbatel

in 4

Δ –

This name he spake: he shewed it allso on the Table (before him) written.

Raph – He is mighty in the sonne beames: He shall profit the hereafter.

Δ –

Then cam in an other, and sat down in the chayre: and he sayde, as followeth,

The strength of God liveth: and God raigneth for ever.

I am Fortitudo Dei.

Δ –

Why, then, you are Gabriel: and I toke you hitherto to be Michaël.

How shall I then amend my boke, in respect of your name, allwayes before, written Michaël?

For. Dei – What thow hast written, that hast thow written: and it is true.

Write down this name. POLIPOS.

Dost thow understand it?

Δ –

No, God knoweth.

For. Dei – When that day commeth, I will speak with the: yf thow

Δ*

observe that which I have *commanndd the.

Perchaunce he

As truely, as I was with SALOMON, so truely will I be with the.

meaneth the

cownsayle of

Δ –

Then cam in an other, whom we toke to be Uriel: for he went Annael: before

specified.

also, as he was wont, and leaned at the Table.

For. Dei – Search for wisdom and larning, and the lord will deliver it unto you.

Δ –

I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For. Dei – Name I have none, but by my office.

SALAMIAN cam not hither, but by me.

He is a mighty Prince, governing the hevens, under my powre.

This is sufficient for thy Instruction.

I was with Salomon, in all his works and wonders: and so was this, whome God had appointed unto him.

The Divines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the wyndow.

Δ –

Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?

Δ - It is in *Elementis* For. Dei – I have sayde.

Δ

Magicis Petri de Abano

printed with *Clavis*

–

What order will you appoint unto us two, in respect of *Agrippae*, which our two beings to gither? My frende here, may have other was in my oratorie

almost under my

intents and purposes of his affayres, then will serve me, for wyndow.

his ayde having in these Actions.

For. Dei – Joyne in prayers. For God hath blessed you: Dowt not.

Consider these mysteries.

Δ –

Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T

At length F.D talked very much, and spedily to E.T and disclosed unto

him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the circumstance about the Action intended, with the Gold lamen, the ring, the Seales &c. And after I had spoken somewhat, in requesting him, to shew me the manner, How I should artificially prepare every thing spoken of, he sayd,

F.D ...

[The top third of a page is missing here.]

He hath sinned agaynst kinde. His punishment is great: and so I ende.

Write — God will be revenged uppon Saul: for he hath abused his names in his Creatures.

[...]

Blessed be God, who revealeth all Mysteries, &c.

I am strength in nede.

And Lo, here is Medicine for the sore.

We bless the Lord: We govern the erth, by the societie of Gabriel: whose powre, is with us: but he not here. &c.

Use Patience.

Ur –

I lived with Esdras: I lived in him, in the lord, who liveth for ever.

Raph – I lived with Tobie: Tobie the yonger.

Δ –

This was the white creature, that spake this.

F.D – We live in the Lorde: who be prayd for ever.

Δ –

I stode silent a good while.

F.D – What wilt thou?

Δ –

I did attend, what you wold say.

F.D – I have sayd.

Δ –

I have byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: even tyll my body shold be ready to synk down for wearines, before I wold give over. But I feare, I have caused wearines to my frende here.

F.D – In vertue is no wearines.

Δ –

Now he stode up, out of his chayr: and he, and they all, jointly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the chayre remayned and the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ – Glorie, thanks, and honor
be unto the Almighty Trinitie.

Amen.

2

[Elias Ashmole's Note:]

Mysteriorum Liber Primus, tooke ending here (as I conceive) after which followes *Mysteriorum + Liber*

secundus, but the begining thereof is utterly perished.

+ So it appears to be by divers

Quotations in the following Books.

2